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STATISTICAL BUREAU

TRAINING *for* SERVICE *In* MISSION LANDS

United Brethern in Christ - Foreign missionary society

DO YOU KNOW?

That the United Brethren Church is maintaining 49 day schools and boarding schools in China, Africa, Japan and the Philippines?

That 1,600 pupils are attending these schools?

That four schools of higher education for the training of Christian workers are maintained by the United Brethren Church in co-operation with other denominations—one in Porto Rico, one in the Philippines, one in Japan and one in China?

That in the district for which the United Brethren Church is responsible in these fields abroad there are in round numbers 800,000 children of school age, only 1,600 of whom have school privileges?

That in Sierra Leone alone there are 4,965 towns in our district which have no schools?

That China is needing 1,000,000 school teachers for the proposed schools that are to be opened as rapidly as these are found? To mission schools is given the first opportunity to supply these teachers.

That the imperative need in our mission fields is for trained native leaders? By preparing them in mission schools the Christian Church can determine the destiny of these nations.

That the girls' boarding school at Moyamba, West Africa, has been turning girls away for lack of room? A larger building is urgently needed.

That the Young Woman's Bible Training School in the Philippines is the Christian training center for 150,000 girls and women, and that the temporary building in which the school is housed has but eleven ordinary sized rooms, in which they have been caring for 46 students?

That the United Brethren shares for buildings for the Union Theological seminaries in Porto Rico, the Philippines and China range from $5,000 to $8,000 each. $10,000 is still needed for the Young Women's Bible Training School. These are big opportunities for big Christians.

Training for Service in Mission Lands

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THE FOREIGN MISSIONARY SOCIETY
United Brethren in Christ
404 Otterbein Press Building
Dayton, Ohio

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More Than One-half of the World has no Bible.

Open Doors for Mission Schools

More than one-half the human race can neither read nor write a word of any language. What a sad comment on 800,000,000 human beings created in God's image and in whose lives are bound up the responsibilities of eternity.

Africa. Of all the dark countries on the face of the earth Africa presents the most appalling picture. We are staggered at the size of the continent—more than three times as large as Europe and once and a half as large as all North America. It is as far around the coast of Africa as it is around the world.

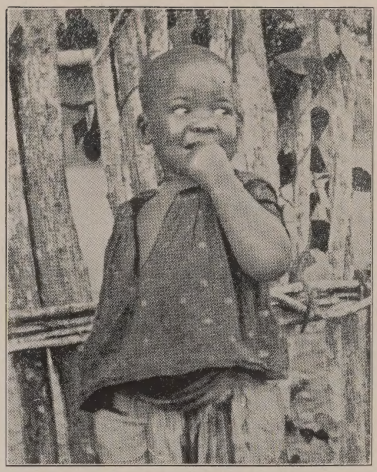
More than 800 languages and dialects are spoken in Africa, but none of them have ever been written down by the people themselves. There has been no attempt at education and most of them never know till the missionary comes that such a thing as writing has ever been invented.

Picture a typical African home. It is a small mud hut with roof of thatch. Inside there are no tables or chairs. Low mud sofas with mats spread upon them serve as beds. An open fire of sticks smoulders in the middle of the earth floor, the smoke ascending into the rafters, clinging about the festoons of cobwebs and finding its way out slowly through the thatch. There are no pictures on the walls. There are no books or papers. No letters are ever written or received. From gray head to little child not one would know a single letter of the alphabet if they saw it. No sound of school bell or church bell is ever heard. Counting all the schools in Sierra Leone, which have been established by the missionaries, they are not sufficient to give even *one child in a hundred a chance for even a primary education.*

The same illiterate conditions that prevail in family life are also true of national life. There are no histories other than verbal traditions and stories passed down from one generation to another. There are no legal documents, no official records and no written laws. The wisdom of the old men and customs popular through long observance are accepted as the law code of the people. They have no sacred book like other nations.

The English government is at last awaking to the educational needs in Sierra Leone and has a plan now on foot for the introduction of vernacular schools among the towns of the interior. This is, in an educational way, the biggest challenge that has ever

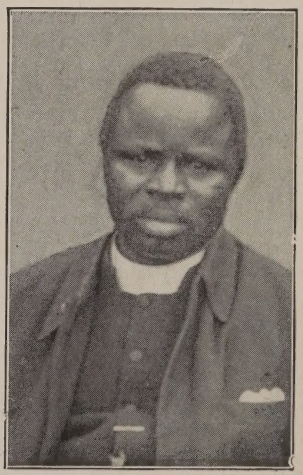
Let
This Boy
alone
and he
will
grow up
as



Put him
into
a Christian
school
and he
may
become

This Man

A Christian Worker



come to our United Brethern mission in Africa. It is our privilege to furnish these government schools with Christian teachers if we will. Otherwise Mohammedan teachers will fill these places.

The pagan African stands before us to-day bearing in body and in soul the marks of the fetters he has worn through so many ages of bondage, but a man—a man in need of God.

Porto Rico. For more than a hundred years an effort has been made at school work in Porto Rico. There were public schools aided and directed by the government and other private schools founded by important educators. There were also some schools where education was given in secondary and professional branches. Many of the present day lawyers in Porto Rico received their professional training in these schools. However, the system was woefully inadequate to meet the needs of the masses and it was found after American occupation of the Island that *eighty-five per cent. of the people were unable to read.* Those living in the country and especially those remote from towns and cities were entirely deprived of educational advantages. Then America began in earnest the educational work in Porto Rico. How well they have succeeded may be seen by the last census which indicates that *the per cent. of illiteracy has been reduced to sixty per cent. in twenty years.* One of the great benefits of the American public school in Porto Rico is the changed ideals they are giving to the people. For generations it has been instilled into them that labor is degrading. If a high class man learned a trade he lost his rank in society. Now by the introduction of manual training and agriculture into the public schools all the boys are required to work and it is giving them new ideas of the dignity of labor. The same change is being effected among the girls by the teaching of domestic science in the public schools. Thus the ideas of the people are becoming completely revolutionized.

Philippine Islands. Admiral Dewey had an early morning fight in Manila Bay twenty years ago and as a result "Uncle Sam" suddenly found himself the father of 8,000,000 Orientals. "They are ours," as President McKinley said, "not to exploit, but to develop, civilize, educate, train." When the Philippines passed under American control the people were found to be about *ninety-five per cent. illiterate.* Plans were set on foot for their education, thousands of teachers were sent and now about 3,000,-

000 of the population have been reached by the influence of the public school, most of them, of course, being children of school age.

American missionaries followed quickly the entrance of our flag into the Philippines where they found an open-hearted and receptive people. The Bible, which was a closed Book twenty-five years ago, has now been translated into ten different languages and over a million copies have been sold in the Islands.

Our own work in the Philippines has proved one of the most paying missionary ventures of the United Brethren Church. Forty-one churches have been organized during the short time we have been working there. It has not been necessary for our Church to do as much educational work as in other fields because of the splendid schools operated by the Government. However, the missionaries find it urgently necessary to provide for the training of large numbers of young men and women who are pressing into the ranks of Christian service. By co-operation with the Union Theological Seminary in Manila men are being trained as pastors of our churches, and in the Young Women's Bible Training School at San Fernando girls are being trained for missionary and deaconess work. Both these schools are in immediate need of buildings.

Bishop W. F. Oldham says, "The crux of our missionary activities in Asia is in the Philippine Islands."

Japan is the "Land of Achievement." It is about fifty years since the Japanese began to adopt western civilization and in that time they have become almost as modern as their teachers. Her success in her educational enterprise has astounded the world. She now has a school system which enrolls ninety per cent. of the children of school age. Great missionaries, such as Verbeck and others, have had much to do with the launching of the new educational system and Christian ideas have had a wide influence but Christianity has not been widely enough propagated to keep the moral and spiritual development of the people abreast with the intellectual. All religious teaching has been excluded from the State schools and the result is that the students are being swept away into agnosticism and the grossest immorality. Government leaders are becoming alarmed over the situation and have confessed that their old religions are unable to stem the tide and they have called frequent conferences with Christian leaders relative to the matter.

The vital need in Japan to-day is *Christian* schools. *Christian* leaders must be trained—great and competent leaders, who can grip the situation with a strong hand and bring to society the religious and ethical power it lacks. The United Brethren Church is contributing a mite in this necessary program for Christian education by her co-operation with the great Doshisha University at Kyoto.

The sad side of the whole situation in Japan is that out of a population of 55,000,000 there are only about 150,000 native Protestant Christians. 26,000,000 have never yet had an adequate chance to accept Christ. The hopeful side is that there is a receptive spirit toward Christianity and many new inquirers are constantly being enrolled. In the last three years 1,200,000 copies of the Bible were sold in Japan and the demand for admission to Christian schools and colleges is greater than can be granted. What is done for Christ in Japan ought to be done quickly, for men who know are telling us that *the days of largest opportunity are swiftly passing.*

China, the giant, comprises one-fourth the population of the globe. Dr. W. A. P. Martin, whose experience in educational work in China is surpassed by none, says, "In point of illiteracy there is no doubt that China stands at the top of the list showing a larger proportion of non-readers than any other country not wholly barbarous. Thus the people holding education in the highest honor are themselves the most illiterate. One chief reason for this is that in order to learn to read the old Chinese books it was necessary to learn 4,000 different characters. Moreover the written and spoken languages were entirely distinct so the task was greatly complicated.

In recent years missionaries have produced a simpler literature by reducing the spoken language to written form. But only a mere beginning has yet been made among China's millions. *It is estimated that ninety-five per cent. of the people are still unable to read and write and only two out of a hundred of the children are now in school. The poverty of the people is so great that the unceasing struggle for daily bread consumes almost every bit of their energy.*

American teachers are unanimous in their testimony that the capacity of the Chinese student for learning is unsurpassed by those of any nation. His ability to memorize with accuracy is marvellous. A missionary tells his experience with two Chinese

boys who had been studying for a short time with a native pastor. He tried them on the gospel of John and found them both able to repeat from memory the entire book with a rapidity and accuracy that almost made his head whirl. Many of the boys and girls in our day and boarding schools have memorized from one to four gospels.

Nothing would ever have been done for the education of Chinese girls had not Christian missionaries acted on the conviction that China would never be changed till something was done for her women. Many Christian girls' schools and colleges have recently come into prominence which a few years ago would have been considered impossible but even now the opportunities for higher education for women are much limited. If the United States had as many girls in college in proportion to her population as has China there would be but seven girls in college in our whole country. It has been said that, "Women ignorant made China Buddhist, will not women educated make China Christian?"

A missionary of much experience says, "I sometimes think an indigenous church is more likely to grow up around a mission school than around a mission church." It is estimated that eighty per cent. of the Christians in China are brought into the church by native Christians themselves, not by preachers or missionaries. "One loving heart sets another on fire." But *the greatest obstacle to the growth of the church in China is illiteracy,* especially is this the case with women and others who enter the church too late in life to learn to read. Such members are entirely dependent, humanly speaking, on the preacher and teacher for their spiritual food, and the under-fed soul is necessarily the weak soul. Our missionary, Mr. Davis, says that many of these men and women, gray with age, are so hungry to read the Word for themselves that they sometimes come and request that a night school be opened for their instruction. This was done in one of our churches in Siu Lam and how delighted they were, after a course of six months, to begin to read the Word of God for themselves.

The transitional movement now on in China is like that of the great Renaissance in Europe during the fifteenth century. The people have caught a new intellectual vision and mission schools easily hold the lead in educational work. Mr. John F. Goucher writing in the World Outlook, says, *"A million public schools are now needed in China rly* 65,000,000 *children are waiting*

for schools. This land wants the best of education from the primary school to the university. Mission schools now have 100,000 pupils and there is a chance to train ten times their number to become teachers alone." This opportunity now offered to the Church of supplying Christian teachers and leaders for the new educational movement can not be overestimated. Here is a chance for the church through its mission schools to influence and mould the lives of the future leaders in China and to permeate the whole thought of the people with the ideals of Christ. Our opportunity is limited only by our vision and our consecration.

In this land of new and glorious opportunity the United Brethren Church is directly responsible for a great section including part of Canton, all of Siu Lam and stretching far to the southward. These yellow-faced children of ours stand before us like so many great human question marks. Whence shall come the morality, religion and education of to-morrow so deeply needed? The United Brethren Church must help them find the only sufficient answer.

A Glimpse into Our Mission Schools

"God is working through a thousand channels to bring this world to himself. Notwithstanding the unparalleled struggle of the hour we believe that modern education is being increasingly used to make dominant the spirit of Him who said, 'I am among you as he that serveth', for the spirit of true service is the spirit of Christ."

The one object for which our mission schools exist is that of training young lives and fitting them to serve God and their fellow men.

Reaching Out a Helping Hand to Africa. From the early days of our work in this land the children have been gathered into schools and carefully instructed, not merely in the usual branches of the public schools of America but also in cleanliness, purity, honesty, industry and in love toward God and men. Great emphasis has ever been placed upon the educational phase of work in this field. *Every one of our thirty-two mission stations has its day school.* Boarding schools for boys are maintained at Freetown, Shenge, Taiama, Ronietta, Rotifunk, Jiama; and one for girls at Moyamba.

FROM KINDERGARTENS

THESE ARE OUR HOPE AND

TO TRAINING SCHOOL

CROWN OF REJOICING

The Rufus Clark and Wife Training School for boys, located at Shenge, sixty miles south of Freetown, was opened in 1886, when the late Mr. and Mrs. Rufus Clark, of Denver, Colorado, donated $5,000 for this purpose. The institution, which also includes a manual training department, is elementary in its work but sends its graduates to the Albert Academy for the completion of their course. The same policy is carried out with the boys' boarding schools at other stations.

The importance of the work done in the Girls' Boarding school at Moyamba in preparing girls for life as wives and mothers is becoming increasingly appreciated. There is a growing conviction among our missionaries that the key to Africa's future is a trained Christian womanhood. Added to the required work in the schoolroom girls are given specialized training in laundry work, plain and fancy sewing, raffia work, cooking and general housekeeping.

During Self-Denial Week of last year Miss Odle who is in charge of the school, wrote, "We are having public prayer meetings at 5 : 30 every morning this week. We never had such meetings. The house was nearly full this morning. It means something to get this household up at 5 o'clock and go to church, then wash, iron, do all the morning work and get the whole bunch off to school. We have the finest lot of girls we have ever had. It is great to be the mother of them all."

The over-crowded quarters of Moyamba school are a constant handicap to the work. The missionary in charge writes, "We must have new accommodations for our fifty girls. We could have a hundred girls if we only had a place to put them." Girls have to be constantly turned away and it is not an easy thing to say "no" when it means turning the key on every bright hope they have cherished both for this life and that which is to come. The need at Moyamba is imperative.

Industrial work along many lines has a definite place in all our schools. Small farms and gardens adjoining many of our mission stations are used for practical teaching in agriculture and at the same time help to provide food for the pupils.

A large majority of all our school children are Christians. Very few pass the third or fourth grade before being baptized and becoming full communicant members of our churches. The present and future of Africa depends in a large measure on the maintenance of good mission schools.

Many of the pupils in our schools begin definite Christian service at an early age by assisting in various ways with the work of the local churches and the evangelizing of near-by towns. The idea that they are the means through whom their people shall be, led to Christ is early instilled into their hearts and minds.

Albert Academy, located in Freetown, stands at the head of our African schools and holds an important relation to our whole system of educational training. It is not a professional school. Its whole aim is the development of intelligent Christian character, to give young men the basis of a good education and create in them a passion for service among their own people. Special attention is given to Bible study.

Manual training has proved a great factor in the development of the Academy students. This industrial feature is unique in West Africa. A system of self-help has been recently introduced whereby young men without funds may support themselves in school by working certain hours each day in the Industrial Department. This develops in them a spirit of self reliance and ability to "do things". The boys in this Self-Help Department are among the best in the school. At the close of last year many of them won prizes for scholarship and general efficiency.

In the work shop cabinet making is taught and the quality of the wood work products is so much appreciated in Freetown and other places that it is impossible to supply the demand.

A Printing Department is also maintained and the work is done by students. "The Sierra Leone Outlook", the monthly paper of the mission, is published in this department. It is the only Christian paper issued in Sierra Leone. A large line of other literature both in the English and native languages is published here. Without solicitation far more commercial printing is offered to the school than those in charge dare accept with their present staff and equipment.

An Itinerant's League is maintained in the Academy whereby the gospel is given in various languages to the people in Freetown every Sunday.

A veteran missionary from South Africa, on a recent visit to the Academy, said enthusiastically, "I have been looking for a school like this all my life."

In 1908 the first trained workers were sent out as graduates from the Academy and since that time the mission staff has been annually recruited with able native leaders from that institution.

New Buildings and Graduates, Elizabeth Kumler Miller Seminary

There have been decided gains in the efficiency of native workers and the Church is taking a more aggressive part in the propagation of the gospel.

Our mission work in the protectorate is divided into nine Quarterly Conference Districts and the churches comprising each district support a scholarship in Albert Academy, each choosing the student from their own section who shall receive this benefit; thus nine additional boys are given a higher education by the gifts of their friends in the interior.

Helping to Meet China's Need. America did a great and generous thing when she turned back to China the Boxer indemnity to be used for the education of Chinese students in America. She did a greater thing for China when she sent Christian missionaries to help give a rebirth to the old Chinese system of education. Let us contrast the old and the new schools of China. After the old fashion we must picture a stuffy little schoolroom located in unsanitary quarters, within this a score or more of boys perched on high stools with their legs dangling and all shouting their lessons in shrill voices the live long day. After the new fashion picture an airy, well lighted room in sanitary quarters. The pupils, girls as well as boys, neatly washed, dressed and combed, are seated on comfortable benches studying quietly and reciting their lessons to a kind faced teacher.

Our Church now has in China eight lower primary schools and three higher primary schools with an aggregate of twenty-eight teachers. Our mission also maintains a Grammar School for boys. A recent gift of $10,000 from a friend in America will help to make possible the much needed building and equipment for this school. The need for a school of higher training is most imperative in our mission field in China.

The chief aim in our United Brethren schools as well as in all mission schools is to build up an educated church and a strong native leadership. It is impossible to develop a strong church out of an illiterate membership. For this reason our mission plans to give at least an elementary education to all the children of our church members and to as many others as possible, in their communities.

As in Africa so in China most of the children attending our schools become Christians. The Bible is taught as a regular subject, students commit whole chapters and books to memory, and special attention is given to preparing pupils for general evangelistic and personal work.

Students in Albert Academy Passi

From the primary and grammar schools our pupils must be sent to schools conducted by other Christian denominations as we have no institutions of higher learning of our own. Many of our native pastors are receiving their training in the Union Theological Seminary with which we are co-operating.

The Elizabeth Kumler Miller Seminary for girls at Siu Lam is our best organized and equipped school in China. There is a student body of seventy-eight including the kindergarten and a staff of eleven native teachers most of whom are graduates of this school. Miller Seminary aims to do first-class work in all the grades. About twenty of the students are earning their way either in whole or in part.

Miller Seminary has from the first been one of our best evangelizing agencies among women. Not only are pupils being

the Reviewing Stand on Empire Day.

won to Christ, but through them the parents and many of the neighbors are reached. The missionaries and teachers are often unable to enter all the homes opened to them by the students. The girls contribute much to the work of the local church in that great city by their music, teaching Sunday-school classes, leading young people's meetings and visitation in homes. They also enjoy doing evangelistic work in the surrounding villages.

A prominent Chinese educator said at the dedication of Miller Seminary buildings, "The United Brethren people have given one of the most costly gifts to China and Sui Lam. This Miller Seminary will bless thousands of homes and prepare better mothers for China." A young man said, "My sisters were old women before they went to Miller Seminary but now they are *girls* who see visions and possibilities for their lives."

Putting Christ Into the Schools of Japan. The very good system of government schools in Japan makes the providing for general education unnecessary on the part of Mission Boards. Chief attention therefore is being given by these Boards to the establishing of schools for specific Christian training. Our own mission is co-operating with the Doshisha University at Kyoto and has at present one missionary and one native professor on the staff of the Theological Department of the school.

The Doshisha is said to be one of the best agencies for Christian training in all Asia. It was founded in 1875, by a Christian Japanese, Dr. J. Neeshima, and is the pioneer educational institution in Japan based upon Christian principles. Since attaining the title of University, five years ago, the student body has almost doubled, now numbering 1,858, of which 708 are in the university departments. More than a hundred students have been refused admission this year because of lack of accommodation. There is a staff of 155 teachers and lecturers, and has a library of nearly 43,000 books. Girls as well as boys are admitted to the Doshisha and are doing most creditable work.

Evangelism has always had a leading place in the work of this university. Its founder was a man who sought first the Kingdom of God, and the spirit of his life has been fostered. Students often take responsible parts in evangelistic campaigns and a goodly number of them are in training for the ministry.

Missionaries have found a large and fruitful field in kindergarten work in Japan. These Christian schools take in the tiny tots at a time when their hearts are easily inclined to love and worship the true God. The winning of the love of these little ones proves to be a wonderful entering wedge into the homes from which they come. Our mission is conducting Christian Kindergartens in the cities of Tokyo, Otsu and Zeze.

Training Christian Leaders in the Philippines. Uncle Sam's splendid public school system in the Philippine Islands relieves Mission Boards of that responsibility and enables them to concentrate on training leaders for specific Christian work.

In this field as in Japan, Protestant churches are co-operating in the training of Christian workers. This co-operative work gives Protestantism a united force and also gives to each mission a training school at a great saving in cost and maintenance. Four missions, the Methodist Episcopal, Presbyterian, United Brethren and Christian are now co-operating in the Union Theo-

logical Seminary in Manila while the Baptist, Congregational and Christian and Missionary Alliance missions are sending students for training and the two former expect soon to have representatives on the faculty. The young men who go out from this Seminary represent the finest spirit of fraternity and comity and are the right kind of leaders to bring the future church of the Philippines into unity and efficiency.

In the student body of the Seminary are represented all the leading dialects or language groups of the Philippines. The custom is for the students to be in the Seminary a term and then work a year in the pastorate so as to give opportunity for the largest number possible to be in training and at the same time keep the fields supplied with workers. They receive in addition to the regular Theological course, training in music and Sunday-school management.

Another fruitful phase of educational work is that of maintaining dormitories for young men and women away from home attending government schools. This gives missionaries an opportunity to influence young students in the formative period of life and to lead them to Christ and into Christian service. Our mission maintains two such dormitories, one in Manila and the other in San Fernando. The former is known as the Otterbein dormitory. It provides a home for Ilocano students and employed men and accommodates about thirty-five. It is in charge of one of our reliable Theological students. This dormitory has a live Young Men's League whose weekly meetings for the discussion of student topics are attended by many outsiders. The dormitory at San Fernando is in charge of our San Fernando pastor and his wife and does similar work to that done in Manila. It is located in the high school center of our provincial field and its aim is to provide a clean Christian home for many teachers and high-school students. Near at hand is the Publishing House where the Arford Reading Rooms are open to all students and attract large numbers.

The Young Women's Bible Training School and Dormitory at San Fernando enrolled forty-six girls in 1918, all of whom are preparing for definite Christian work as teachers, deaconesses and missionaries. A four year's course of study is offered in addition to much practical work in evangelism. In a recent communication Miss Weber says, "Our dormitory will not hold all who want to come in, stretch it as we may. We have forty-six

young people and a missionary living in a building of eleven ordinary sized rooms, and a waiting list that can't be 'squoze' in any place at present. One of the hardest things for me to do is to turn a girl away, especially after she arrives with bag and baggage and expects to study the Bible." A new building will be erected as soon as sufficient funds have been received.

Co-Operative Training in Porto Rico. The Christian training work carried on by our mission in this Island is so closely associated with that of other Protestant societies that it is almost impossible to write of it singly and alone. This union work is so harmonious, so satisfactory and so successful that the entire Protestant church in Porto Rico is practically one.

Through a system of "Preparation for Service in Service," reading courses, institutes, etc., our missionaries have done good work in preparing Porto Rican ministers. Eight of the denominations working in the Island, our own church included, are now uniting in plans for an interdenominational Theological Seminary.

Our mission is co-operating with the Polytechnic Institute at San German. Several of our most promising men are graduates of that institution all of whom are looking forward to the ministry. Two of these are continuing their studies at the Theological Seminary at Mayaguez. The Polytechnic Institute is doing more than any other school to break down the old idea that labor is degrading. All students, both boys and girls of all classes, are required to do several hours work every day in the different trades and their ideals are being completely changed.

A Christian Seminary for young women has recently been opened in Porto Rico to which our mission is sending a limited number of girls.

In addition to the conduct of schools of all grades our missionaries are supplementing the training of workers by Bible conference, Teachers Institutes, Reading Courses, etc., according to the particular need in each field.

Our missionaries are facing baffling problems in their efforts to prepare the native church for efficient service in these various fields. They do not shrink. These staggering difficulties seem to hold peculiar attractions for great souls for they make life seem tremendously worth while.

Trained Leaders from Our Mission Schools

"Have you ever seen the light break over the cliff tops of some high mountain peak? Have you ever watched the sun kiss a landscape into beauty? Have you ever seen the earth dance with gladness as the sun bathed it with radiance and warmth? Oh, it's a great sight; but there is no sight like seeing the light from Calvary kiss a human face as it fills the heart with assurance of Divine forgiveness."—Gipsy Smith.

They "must increase but I must decrease" must ever be the attitude of the missionary toward the rising native leaders in the land of his labors. They are the hope and promise of the final triumph of the gospel. A goodly number of such leaders have been trained in our mission schools who are now able to stand shoulder to shoulder with the missionaries in facing the responsibilities of the New Day. Space will permit of the roll call of but a few.

At the head of our West African list we shall place the name of Rev. Alfred T. Sumner. Mr. Sumner is a Sherbro by birth. He received his elementary training in our Rufus Clark and Wife school at Shenge, where his keen intellect was awakened and a thirst for further knowledge developed. In face of baffling odds he finally made his way to America and entered Lebanon Valley College at Annville, Pennsylvania. After completing his college course he returned to Africa and married his Sherbro sweetheart who had been waiting for him all these years and furthered her education under his own tutorship. During the years that have since passed Mr. Sumner has labored unceasingly for the spread of the gospel among his own countrymen. Part of the time he has served as pastor of our largest native churches. He is now the assistant principal of Albert Academy.

Mr. Sumner has the distinction of being the author of "A Hand-book of the Mende Language," which was published by the government of Sierra Leone in 1917. This book is the first of its kind ever produced by a native of Sierra Leone. It has received most favorable press comment and is highly commended by the Sierra Leone governor and by the general public.

Mr. Sumner is a man much sought after for government service and has offers of salary double that which he is now receiving. Just at this time they would like to use him as one of the leaders in training teachers for the proposed government vernacular

Rev. and Mrs. S. B. Caulker, Graduates from our Schools and a few of the Children they have taken into their home in order to give them a Christian Education.

schools to be opened in the Protectorate. He is one of the best native language teachers in his section and in addition to his heavy work in the Academy gives private lessons to English government officials, among them the governor's aid-de-camp and private secretary, the Director of Education and the principal and teachers of the Government School for chief's sons.

Rev. Stephen B. Caulker is another leader trained in the Rufus Clark and Wife School. After completing his education he served for some years both as pastor and teacher at stations in the Protectorate and then was brought to Freetown as a teacher in Albert Academy. He is now pastor at Bonthe, our largest African church, formerly served by Rev. R. Cookson Taylor. This church is wholly self-supporting. Over two hundred of its members are giving by the system of weekly offerings and in sums ranging from two cents to $2.50 per week. One fourth of all their offerings are sacredly set aside for the extension of mission work and none of the money can be touched for any other object till this fourth has been taken out. For the first quarter of the year 1918, their missionary offerings alone averaged over $50 a month. In this Bonthe church there is a membership committee that meets regularly to study the spiritual condition of the members and to examine every person applying for membership to ascertain if they are eligible. Mrs. Sumner, mother of Rev. A. T. Sumner, is a member of this church and teacher of a large Bible class of women.

Rev. Thomas Hallowell began his education at the Rotifunk school. He was converted from Mohammedanism in his early manhood and after he had a family. It was no easy task for him to secure an education under these conditions but his love for Jesus and a consuming desire to preach his gospel prompted him to do the unusual, and after working all day he studied nights to qualify for it and is now an ordained pastor. His life service has been one of almost unbroken success largely due, no doubt, to the unceasing prayers of Mrs. Thomas Hallowell in America for whose deceased husband this African worker was named and who supported him with her sacrificial gifts for a long period of years.

For thirteen years Mr. Hallowell was pastor at Ronietta where he built a church and gathered a good membership, also built a mission house, planted fruit trees, etc. In addition to his pastoral duties he has conducted a boarding school for boys which

has contributed a number of fine students for the Academy and good leaders for mission work.

Mr. Hallowell now has charge of the mission at Yonni Banna and is building up a work similar to that at his former station. He is erecting a church, parsonage, schoolhouse, teacher's house, and boys' home. The chief at Yonni Banna, who was a Mohammedan, has become a Christian and has set all his sub-chiefs and their men to the task of helping Mr. Hallowell to build up the mission. *This pastor holds prayer meetings with his people every morning from four to five-thirty o'clock.*

Rev. J. Alfred Smart is another glorious product of our schools. He is now a very successful pastor at Rotifunk, where some kind of religious meetings are held almost every day of the year in the Martyr's Memorial Church. His church is entirely self-supporting and gives a hundred dollars or more each year to missions. In his zeal to help other children secure training for Christian service like that which has transformed his own life, Mr. Smart, like many of our other African workers, is taking child after child into his home, providing them with food, shelter and clothing at his own expense and giving them the privilege of a Christian education.

James Metzger, the son of a native government official, is a graduate of Albert Academy as are all his brothers. Immediately after his graduation he was employed as a teacher on the Academy staff where he has served acceptably for nine years. He has repeatedly been offered positions carrying more salary than he now receives but refuses to leave the school that has done so much for him. His brother was the first Sierra Leonian to enter the University of London.

And what shall we say of the splendid girls at Moyamba? To this place many of our ministers come to find their wives, and indeed it is these well-trained Christian wives that help to make possible the success of so many of the native men. They are able to go into the mission schools and teach side by side with their husbands and also assist in the religious services. Here is one example of many: Pruda, from Moyamba, married Mr. Henry Golly and together they are most efficiently continuing the work at Ronietta so well established by Mr. Hallowell. They have big prayer meetings and a flourishing Junior work. The Sunshine Committee of the Juniors is providing the support of three boys in school. Extensive itinerating is done by these

workers. Mrs. Golly is a Temne hence familiar with the language of the people among whom they work, but Mr. Golly, being of another tribe does not speak the Temne so his wife has become his language teacher and a very strict tutor she is, too.

Rev. Takejiro Ishiguro is a sample of what Christian training means to a Japanese man. Mr. Ishiguro himself testifies that the first thing that led him to give up the Buddhist religion was education. He attended the Doshisha School in Kyoto and later spent two years in Bonebrake Theological Seminary, of Dayton, Ohio. When ready to return to Japan he said, "Now I am through with my preparation in school and ready to go out to war for Jesus Christ in Japan. All my preparation is but ammunition. I have set my aim to win thousands of Japanese to Jesus Christ, and secure one hundred native preachers before I die. What I need now is the fire from God—the Holy Spirit. That is my desire. Will you pray that God may give me the Holy Spirit and fire? Since there is nothing so sweet in all this world to me as Jesus Christ, I want all my friends to know him. If I had ten lives, yes, if I had one hundred lives I would gladly give them all in service for my precious Lord Jesus Christ."

Mr. Ishiguro did not live to serve long. He has now gone to higher service. He never realized his great wish, to lead a hundred young men into the ministry but many have made this important decision under his influence and many more led to know Jesus Christ as their personal Savior. He was always a good Samaritan to those in need. He often kept students in his home for days or months at a time, always having one and sometimes two or three. The majority of these boys were meagerly supported and he aided them by giving them board in whole or in part. Some of them he loved like his own children. He did not have a large salary and it was impossible for him to do this work for young men without great personal sacrifice. He often said to his wife, "Until I die I wish to live like a student," that is a plain simple life without any luxuries.

For a number of years Mr. Ishiguro was pastor of our Church in Kyoto and was a leader in interdenominational movements not only in his city but in the whole Empire as well.

Rev. C. Yasuda is a graduate of the Doshisha University and while there won a scholarship which entitled him to two years of special training in America. It was just when he had finished his Theological work in America that news came of the death of his

beloved friend Mr. Ishiguro and a little later he learned that he himself had been appointed to fill the place made vacant by Mr. Ishiguro's death. He was ordained by Bishop Mathews in the First United Brethren Church, Dayton, Ohio, then hastened to his waiting parish in Kyoto, Japan, where he is now engaged in loyal service for the King.

Rev. Kiyoshi Yabe is among our best trained and most successful Christian workers in Japan. He received his education in America and is a graduate of Otterbein College. Through his heroic faith a new Japanese province is being opened to the gospel, opposition is being overcome and large numbers of students in government schools are being turned toward Christ.

Regarding the graduates from the Theological Department of the Doshisha, Rev. B. F. Shively, our representative on the teaching staff, writes, "Last year we graduated a class of fifteen fine fellows every one of whom took all the work I gave in religious education. One of them now has charge of a large work among Japanese in Hawaii. One has gone to Manchuria to take charge of some Japanese work there. One of them is director of religious education in a church in Osaka which is one of the leading churches in the whole country. Another is directing the religious education work of a district under the American Board. Three of them are in responsible positions in Tokyo churches, and others are in equally important places. Only yesterday a missionary said to me, 'That man you sent to us from the Doshisha is a winner.' So it is our aim at the Doshisha to prepare and send out into the active work of evangelism, men with a vital message for the times, and with sufficient practical training to take hold and man their fields for the best progress of the Kingdom."

Gaspar Camacho is one of the most faithful pastors in our Philippine mission. Some years ago when he first presented himself before our missionaries as a candidate for the gospel ministry, he looked like such an unpromising specimen that they had little hopes for him. Undiscouraged by his tremendous handicaps he entered the Union Theological Seminary at Manila and by sheer pluck and the grace of God made his way through. The spiritual life and training of the Seminary brought out the latent possibilities in this awkward young man and he completed his course successfully and was ordained. He is now the efficient pastor at Agoo. He has won scores of his fellow countrymen to Christ

Students in the Theological Department, Doshisha University, Kyoto, Japan.

and no one now doubts that he was indeed called of God to preach his everlasting gospel.

John Abellera was a young man of fine qualities from the first. He had a good position with the Educational Bureau of the United States Government of the Philippines, but after tasting the joys of saving grace his heart grew eager to make them known to others, accordingly he gave up his work and entered the Theological Seminary for special training. Here he received a better understanding of the Word and his spiritual life was greatly deepened. He is our ablest evangelistic preacher in the Philippines. For the past two years he has been editor of the "Naimbag a Damag" which is published in the Ilocano language and is the only Christian paper in the Islands.

John Leones was the son of a rich Filipino man. He had a good position with the Government in the Internal Revenue department. He became a Christian and under the influence of the Bible Institutes, which are conducted annually, was called of God to work among the neglected people of the mountains. On learning his purpose his father kicked him out of doors and disinherited him but none of these things moved him. He entered the Seminary and was making good progress when his health suddenly failed and it seemed impossible for him to complete his work; but he finally rallied and graduated with first honors at the close of the year. The native people considered his healing a miracle of God. This young man has been mightily used in soul winning. Almost the entire mountain town where he works has become Christian and many in the near-by towns. His Sunday school is the best of all in our Philippine mission.

The same kind of work that is being done for young men in the Seminary at Manila is being done for young women in the Bible Training School at San Fernando. While receiving their training these girls often make long itinerating journeys among the wild tribes of the mountains, walking for miles over hard roads and sometimes drenched with rain, but never too weary to hold meetings in the towns they visit. After graduation many of them take up regular missionary work. The spirit of these consecrated girls is shown in the words of Agapita Obaldo, one of the graduates, who gave herself to work among the Igorotes. On returning to her chosen field some one asked, "Are you going again over the high mountains? Isn't there enough to do at home and on the plains?" She replied, "My heart bounds for-

ward with joy for it is a marvelous gospel I have to bear. Never has it stirred me as now. No higher honor has ever been granted to mankind than to be a co-worker with Christ in bringing the world back to God. And also to those Igorrote homes. Our father loves them, and his love constraineth us. Could we be satisfied to tarry at home and on the plains knowing of their hunger and thirst after truth. the way and the life—even Christ? The joy of ministry and fellowship among the beloved of our relatives and friends could not quiet the unceasing call and pleadings in our ears. I go forth again because I love Him who called us. I know God is my keeper."

Some years ago there came into the home of one of our China missionaries a little Chinese girl in whose life was wrapped up wonderful possibilities. Helen Chan received her early training in our day schools in Canton and later graduated from Miller Seminary. For some years she has been a very efficient teacher in the Seminary and her life is a constant benediction to the girls. She often says, "What would I have been had not Christ found me and given me a chance for my life?" The happiest moments of her life are those when she sees her girls standing before the altar taking their vows of church membership. The principal of a Girls' Normal School recently wrote, "Your Helen Chan is worth her weight in gold. If there ever comes a time when you don't need her I'll pay her a good salary and be delighted to get her."

Dr. Hoh and Ko Pat Mui are two of China's beloved physicians. They both were educated in Miller Seminary. The former was a dignified and serious girl from the first. Her one ambition was to become a physician and relieve the suffering of her people. Her parents had no sympathy with her ideas and tried again and again to induce her to quit school and marry, but she steadfastly resisted. After graduation from the Seminary she took a course in a medical school. She is now a busy little doctor with a big practice and heartily in love with her work. Ko Pat Mui went immediately after her graduation to her brother who is a doctor in a big city fifty miles from Siu Lam. For six years she has been his nurse and general assistant and he says he cannot even spare her to be married.

"Brother Woo" of Kau Chau Kei was once an ardent worshipper of idols, a gambler and opium smoker. One day he and his friend heard a gospel sermon from a young Chinese evangelist—

the man who is now our pastor at Siu Lam—and from that day forth they have both been Christians. "Brother Woo" went back to his village and began telling his friends that he had found the Christ. Soon several people were converted and baptized and a church was organized. Under the training of the missionaries "Brother Woo" has made wonderful development. His church has been self-supporting from the first and is growing in numbers till the building in which they worship will not hold the crowds. They are planning to open work in a neighboring village. Five of his young men are studying for the ministry.

Time would fail us to tell of the nearly two hundred native leaders in our foreign fields who through faith are subduing kingdoms, working righteousness, obtaining promises, out of weakness are made strong and are valiant in the fight for God. These "are our hope and joy and crown of rejoicing."

Answering the Summons

We have given but a brief summary of the schools in our fields afar. These schools have not been able to meet the opportunities in their communities, much less the insistent calls from whole districts adjacent hitherto untouched.

The awakening which has resulted from the war is being felt in these backward nations even more than in our own, and there is the urgent need of trained Christian leaders who shall be able to meet the challenge of the new day. The Government in Sierra Leone is asking our mission to supply teachers for the vernacular schools which they are planning to establish all over the Protectorate. China is seeking for a million teachers for her proposed schools. Two-thirds of the members of China's first Constitutional Congress were graduates of mission schools. The efficiency of these leaders has given Christian education a mighty influence in these nations. The church will never again have an opportunity like that which is hers right now—that of furnishing from *Christian* schools the leaders who shall give direction and in a large measure shape the destiny of vast countries.

Mission schools must be multiplied by the hundreds and those in existence must be greatly enlarged and better equipped. Our missionaries have for years been pleading to be permitted to answer the ever-increasing calls for the open-

ing of new schools. Nearly all our present schools are turning pupils away because of lack of room.

A SACRIFICIAL ADVANCE.

As we face the new era coming over the world, the United Brethren Church must undertake in dead earnest the evangelization of her share of the suffering world. Our foreign fields will not continue plastic and open for the next twenty-five years. If they are to set in a Christian mold we must act now, and act vigorously, for "The night cometh when no man can work."

Through the observance of the Five Great Sundays and the Week of Prayer and Self-Denial a year ago, hundreds of churches and Sunday schools entered into a new era of spiritual life, and fervent praying, and the gifts received completely wiped out the indebtedness of the society and sustained the workers the past year.

The cost of exchange and transportation in our foreign fields are higher now than a year ago. *To conduct our foreign work without retrenchment through the months ahead until April* 1, 1920, *will require* $55,000 *in addition to the money that will come through the established channels of the church.*

Let me suggest three ways to secure it:

First by individuals, churches and Sunday schools supporting their own missionary or district as many are now doing.

Albert Academy, our Training Center in West Africa.

Second by observing Full Settlement period for the budget March 2-16. Churches and Sunday schools wishing to again observe a Self-Denial week, may have that privilege and the offering thus secured may be applied on the support of their missionary for another year if their benevolence budget has been provided in full, otherwise the offering should be applied on making full and overflowing the benevolence budget of the local church, a good part of which goes to meet the needs of our foreign work.

In the third place, the committee which is now inaugurating the united movement for our denomination has agreed, *that instead of making many special appeals* to the Sunday schools and churches that there be *just one united special appeal*, when it is earnestly hoped that every Sunday school and church will share in a sacrificial way in meeting the extraordinary needs upon all the Societies. A portion of this united offering will go to relieve the urgent situation of our foreign work. The church papers will give notice when this united special will be lifted.

PRAYER WILL BRING THE VICTORY.

In the work of the Kingdom, praying comes before paying. The call of greatest importance is for a crusade of prayer. One of our missionaries in Africa, dropped into a dark hut where he found an old man dying. After talking to him of God's love, the old man said, "I don't know how to pray, won't you pray for me, *and just beg God for me?*" This cry coming up from the young and old, the sick and dying of millions of earth should bring the church at home to her knees until every one of us recognizes that Jesus is Lord of our life and all our possessions and that we are His stewards—stewards of intercession, stewards of possessions, stewards of our own lives to be devoted to spreading the news of the world's Savior. The United Movement in our denomination is being launched by a period of intercession, which begins February 23, 1919, and continues until the entire church has entered into the promised blessings of God.

Surely, "He must have a callous soul who can pass through times like these, and not hear a voice whose call a man must answer or else lose his soul. . . . The Kingdom of God on earth needs you. The cause of Christ is hard beset and righteousness is having a heavy battle in the earth—they need *you*" and they need us in no service so urgently as that of intercession.

Stir Me, Lord!

"STIR me, oh! stir me, Lord, I care not how,
But stir my heart in passion for the world!
Stir me to give, to go—but most to pray:
Stir, till the blood red banner be unfurled
O'er lands that still in deepest darkness lie,
O'er deserts where no cross is lifted high.

Stir me, oh! stir me, Lord. Thy heart was stirred
By love's intensest fire, till Thou didst give
Thine only Son, Thy best beloved One,
Even to the dreadful Cross, that I might live;
Stir me to give myself so back to Thee,
That Thou canst give Thyself again through me."

Courtesy of Everyland.

Young China Solving Problems.

Our Problem

How Can the United Brethren Church meet her Responsibility for the 800,000 Children Living in her Districts Abroad, Who have no School Privileges?